THE DIFFERENCE BETWEEN THE Church and Court OF ROME, CONSIDERED: IN SOME REFLECTIONS ON A DIALOGUE ENTITULED, A Conference between two *Protestants* and a *Papist*.

(7)

The Second Edition Corrected and Augmented

By the Author of the Late Seasonable Discourse.

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THE DIFFERENCE BETWEEN THE CHURCH and COURT OF ROME, CONSIDERED.

HAving found my self concern'd to Vindicate the *Seasonable Discourse*, (which shew'd the Necessity of Maintaining the Establish'd Religion in Opposition to Popery) from the Passionate Cavils of the Full Answerer: I think it necessary further to advert to what is offered by a more temperate and knowing Writer, in Bar to my Assertions; whether in direct contradiction to them, or incidentally in order to the framing an Apology for those moderate men of the Roman Communion, who disown the Exorbitances of the Pope, though they remain addicted to that Church.

Writers of this kind, who not onely joyn with, but seemingly out-go us, in a just abhorrence of some of the odious parts of Popery, thereby gain an advantage to recommend both themselves and the other less scandalous, though equally pernicious, Doctrines of the Roman Church; and also to bring in that Whole Religion at the Postern-Door, which would never be admitted at the Gate.

And if this be the natural Effect of the Pretences made to Moderation, however specious they appear, I presume 'twill be esteem'd by sober men no ill Office to detect the fraud and

danger of them; and demanstrote the Unpracticableness and utter Impossibility, of that Dream of Reconcilement with those our Adversaries; who cannot dismiss an Errour, but they must part with Infallibility to boot; nor incline to the Demands of Truth or Charity, without the forfeiture of Interest and Reputation: In a word, cannot acquit themselves of Treason, without renouncing an Article of their Faith.

Now our Author having thought fit to propose what he had to say in this Affair, in the form of a Dialogue; which though in it self a popular and perswasive method, is yet by reason of its frequent Transitions and Ornamental Appendages, not very proper for the carrying on an Argumentative Debate: I shall therefore consider the Heads of Discourse which I find insisted on by him, those I mean which seem material, distinctly and apart, and fairly give my thoughts upon them.

Where my first Enquiry shall be.

I. *Whether peaceful Pretences are Baits to catch the unwary Proselyte, who when he is once hung, there is no getting loose again; but Concessions are retracted, the painted shews washed off, and he has nothing left but a fruitless repentance?* All which the Author peremptorily denies, pag. 8.

II. *Whether if the State would think fit to allow the English Papists, such, of whose Fidelity and Affection to their Country the Governours were well assured, to whom those Papists might have recourse for their spiritual Concerns, they would remove our jealousies of their being over-much affected to Strangers,* &c. Which is asserted pag. 6.

III. *Whether the Popes power in deposing Kings be a Doctrine of the Roman Church?* Which is denied, p. 9, 10, 11, 12.

IV. *Whether Princes of the Roman Communion have sufficient Powers to defend themselves from the Tyrannies and Encroachments of the Pope?* Which is said, p. 16, 17, 18.

V. *Whether Religion were the Cause of the Massacres in* France *and* Ireland? Which is denied, pag. 29.

These severals being honestly discust, will I presume go very far toward the undeceiving of all those, who without the mixture of Prepossession and Interest, which no evidence can convince, are led aside by fair Appearances; and are so credulous

lous to think every thing possible, which some bold Undertaker has the Confidence to say is easie, and every thing practicable which some man of speculation demonstrates to be possible.

ENQUIRY I.

Whether Peaceful Pretences are Baits to catch the unwary Proselyte, who when he is once hung, there is no getting loose again, but Concessions are retracted, the painted shews wash'd off, and he has nothing left but a fruitless Repentance?

In which Enquiry concerning the insidious practising of the Romanists to draw men into Popery, It will be reasonable to observe the method used in this affair: Where I might very justly insist upon the down-right Cheats, Juglings, and Impostures practised by the Factors for Popery, notoriously evidenced not only by credible Testimony and flagrant Fact, but also by publick Acts of Court, and Judicial Records: Of which the Reader may have large accounts from Archbishop* *Harsnet*, Mr. *Gee*, Mr. *Baddiley*, *Pots*, & others. To which might be added the impudent Defences of pious Frauds, directing of Intention, and Apologies for that artificial way of lying called Equivocation; as also the Fallacies & empty Paralogisms constantly used and solemnly recommended in the Affair of gaining Proselyts to the Roman Church.

As a Specimen whereof, to avoid trouble to the Reader and my self, I will mention those which are proposed by *Thomas à Jesu*, in his large work concerning the Conversion of all Nations, borrowed as he tells us, from *Coster*, *Possevine*, and other eminent Writers in that Cause. Where (a) he advises *not to dispute with Hereticks, but rather express an intimate kindness for their souls; and first demand of them, What they think of all their Ancestors? Whether they imagine they were damn'd for being Papists?* An Argument, which, had it any force, must perswade Jews Mahumetans, and Heathens, never to be Christians; and as it happens here in *England*, must oblige us never to be Papists, lest we should condemn our Fathers, Grandfathers, and Great Grandfathers, all those Ancestors for whom we have the most sensible Concern, who all were Protestants. The next Direction is, *To ask the Dissenter from the Church of Rome, Why he is of this Sect rather than that, why a Lutheran rather than*

* Declarat of egregious Popish Impostures, &c. Foot out of the Snare. Examination of *Sowbrets*, &c. Boy of *Filson* &c. *Chambers*. *Sheldon*.

(a) Tho à Jesu de convers. omn. gent. p. 561, &c.

Ibid.

a Calviniſt, &c. *And if he ſays, Becauſe he ſees more reaſon to be of this Sect than of another, to conclude he is a Heretick, becauſe he chuſes one Religion before another.* One would wonder that they who are perſwading men to prefer Popery before Proteſtantiſm, ſhould at the ſame inſtant declare it a Mark of Hereſie to chuſe a Profeſſion in Religion: That they ſhould pretend to give Reaſons why men ſhould be Papiſts, and yet hold it a pernicious thing to be of that Religion which they have Reaſon to be of. The third Demand is as convincing as
Ibid. the former, *To ask the Proteſtant where his Church was before Luther?* As if Religion were therefore new, becauſe freed from Innovations: Not to queſtion the Age of the Popes Univerſal Monarchy, Tranſubſtantiation, Image-Worſhip, the Sacriledge of taking the Cup from the Laity, and one Commandment from the Decalogue; Encroachments which we all know when they came into the Church: 'twill be more than enough to ask where was the Roman New Creed, before the Council of *Trent*; which was invented many a fair year after that very Reformation which is accus'd of Novelty.

Theſe are the goodly Machines which are recommended to batter down the proteſtant Cauſe, and which we ſee every day propos'd with ſuch confidence as if they had really ſome force or value in them, and where theſe Stratagems ſucceed, leſt the fraud and folly of them ſhould be detected, great pains is taken to perſwade the unhappy Proſelyte immediately to diſcard all Heretical Books, eſpecially the Bible; and the converſation of Hereticks, eſpecially Divines. But becauſe in this Noon-day Light of Chriſtian Knowledge, the Generality of Proteſtants is not apt to be perſwaded to quit their Faith on theſe ſlight terms; the next dexterity will be (which is the Head we are now immediately concern'd in) *to make them believe that they are much miſtaken if they meaſure Popery from Prejudice and common Fame, or the Expreſſions of the School-men, or peeviſh Writers of Controverſie: The Church ſpeaks in the Canons of her Councils; and if they be ſoberly conſidered, 'twill appear there is not ſo vaſt a diſtance between both parties, as is vulgarly imagin'd:* This is at large inculcated, as by our Countrymen, *Sancta Clara*, *Hugh Creſſy*, *Tilden*, and others; ſo with great vouge and oſtentation by the Biſhop of *Condom*, in his celebrated

celebrated *Expoſition of the Doctrine of the Catholick Church concerning matters in Controverſie*; which he has transformed and molded to render it more ſoft and plauſible ſeveral times (*b*) over: So that we are ſo far from learning of him the Doctrine of his Church, that we cannot diſcern what is his own; every Edition altering the Scheme and way of Propoſal. I may not omit to add upon this Head the mention of my Author, who ſpends whole pages of his little Dialogue in ſhewing the (*d*) *Moderation of the Church of England* in difference to other Reformations; and the eaſineſs by *good handling* to procure a Reconcilement. But all theſe Pacifick Men are ſo artificial as to conceal what ill Treatment the Authors of ſuch Diſcourſes have ever had, where they were in earneſt, and there was no colluſion in the caſe: For inſtance, *Eraſmus*, *Caſſander*, *Modrevius*, The *Interimiſts*, *F. Barnes*, &c. And what is more material, the Bull of *Pius* the IV. who made the *Trent* Creed, and confirm'd the Dictates of that Aſſembly which *forbids that any Perſon of whatſoever Order or Dignity in the Church, his Holineſs only excepted, do explicate the Decrees of the Council in any manner, or upon any pretence*; withal *he nulls and makes void all ſuch Explications*. So that, be we Proteſtants never ſo much diſpoſed to a compoſure; there is no Conceſſion to be look'd for on the Papiſts part, who are not only accountable for the Heterodoxy of their Interpretations, but for the very offer at interpreting. And therefore how ever the Heretick may be born in hand before his Reconcilement to the Church of *Rome*, of great Indulgence to Diſſenters in Speculative Points: ſo ſoon as he is made a Proſelyte, the caſe is alter'd, and he muſt believe as the Church believes, or 'twere as good to believe nothing at all. I had thought here to have inſtanc'd in Mr. *Hugh Creſſy*'s Improvements in the Catholick Faith after his firſt Converſion; Whereby all his kind Remembrances of the Church of *England*, and offer of giving Security to the State, mentioned in the Firſt Edition of his *Exomologeſis*, are forgotten in the Second; with ſeveral other Remarkable Varieties, and Additional Periods and Sections in the place of thoſe that were expung'd: with which, when the aforeſaid Mr. *Creſſy* was charged, as groſs and ſcandalous falſifications; he had no better excuſe to make, than by proteſting ſolemnly,

(*b*) *Reſponſe au livre de Monſieur l' Eve que de Condom, en l' avertiſement*

(*d*) P. 7, 8, &c.

Bull Pii IV.

(*f*)

(f) Animad. P. 76, 77, &c.

(f) *That he knew nothing of the Alterations, they being put in by his Superiours, to whose discretions he had entirely left his Book,* and it seems his own Honesty and Honour. But I find my self prevented in this particular by the late honourable Animadverter on that inconstant man; and therefore unto him I remit the Reader.

(g) Consult' P. 56.

George Cassander, who labour'd in the Affair of Reconcilement as much, and understood it as well, as any man; lays it down as a fundamental Maxime, *That the* (g) *Church can never have the desired peace, unless they lead the way to it, who have given the cause to the distraction: that is, unless those who are in place of Ecclesiastical Government, will remit of their immoderate Rigour, and yield somewhat to the peace of the Church; and hearkening to the Admonitions of pious men, will set themselves to correct manifest Abuses according to the Rule of Divine Scripture, and of the Primitive Church from which they have swerved.*

Now can any one be so fond to think that his Holiness will tamely strip himself of the *Regalia Petri*, and be reduced to the Neighbour-like Terms of the old *Regulæ Patrum?* Will he part with his Universal Monarchy, and be satisfied with a primacy of Order, his Suburbicarian Region, and a little Diocess in a part of *Italy?* Will he leave off to have his feet upon the necks of Kings, and his hands in their s and their subjects pockets, and be in earnest *servus servorum?* I need not ask whether the Cardinals will come off from their Pontifical Sloth and Luxury, and quitting their Pensions and Commendams; remember they were poor Parish Priests and Deacons? But will the meanest Father or *Curé* perswade himself to disown his power of making God, and disposing of him at his pleasure; in the language of *Pere Cotton*, loose the omnipotence of having his God in his hand, and Prince at his feet; and in pure self-denial quit the power of the Keyes in the gainful pretences of being able by the vertue of the Sacrament of Penance, and some grains of Attrition added to it, to remit all sins how horrid soever; and sneak into a Ministerial Stewardship of a *Clave non errante?* Or farther, shall the bartering for Masses, (whose whole merit is said to be applied by the intention of the Priests, and the Lay-mans payment for them; though neither understand a word of the whole Office, and the later

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do not ſo much as hear it read, and can have no concern therein, unleſs perchance his ſhare in the idolatrous Worſhip of the elevated Wafer:) upon which work alone ſo many thouſand lazy Friers are conſtantly maintained, be laid aſide for the reaſonable ſervice inſtituted by our Saviour, and the entire perception of the holy Eucharitt, according to that his Inſtitution of it?

I know men are apt to believe that which they vehemently wiſh; and very wiſe and ſober men were induced to think heretofore a cloſure with the Church of *Rome* no impoſſible matter: but the caſe is quite altered ſince the time of the Council of *Trent*; which has eſtabliſht every thing that ought to be remov'd; and ſhew'd the world how vain their hopes were from Synods, and univerſal Councils. How formidable the very approaches to Reformation were to thoſe Fathers, abundantly appears from that Hiſtory of *Padre Paolo*; and this is acknowledged abundantly by my *(b)* Author.

And now let us ſuppoſe an eaſie-going, good-natur'd man, by very fair words, or perchance viſions or exorciſms, chous'd of his Religion: and at laſt awaken'd from the pleaſant dream of being in the boſom of the *Roman* Church; diſcovering the guilt and folly of his vile Apoſtacy from that Holy Mother, in whoſe Faith he was Baptized; and alſo the fraud of thoſe that had ſeduced him from her. Shall he ſtart back and render himſelf abhorred unto that Party to which he was ſo lately reconciled; and ſuffer the reproaches of the other he ſo unworthily deſerted? Will it not be eaſier for him to ſit down with the contempt of Levity in one Inſtance, than to repeat the ſhameful Act; deſert what he had choſe, and chuſe again what he deſerted? Since he muſt be contemned and hated, will it not ſeem better to have ſome to own him, than none at all? What effect a perverſe bathfulneſs has in other caſes, we all know; it being proverbial, That 'tis a greater ſhame to bring home the Bridle than ſteal the Horſe: and the Renegado *Turke* we find by common experience is ſo far from reſuming the Profeſſion of Chriſtianity, that he is ſure to be its mortal and inveterate Enemy: ſo that there needs little more ſecurity of having one continue in the Profeſſion of Popery, than by any means to beguile him to admit

(b) P. 13.

mit it; a second Revolt being abundantly precluded by the first. But let us go on forward and examine, how honestly we are treated when we are made believe that there is a fair retreat afforded, for that the *(i) Papists have no prisons in which to keep men against their wills*, as our Author tells us. 'Tis very well they have no *Lollards* Tower in *England*, but we cannot but remember what has been heretofore. I am sure in those Countreys where the Inquisition is on foot, men may easily get into a Goal, upon the least surmise of an intention to quit the *Roman-Catholick* Religion. Nay, where that Tyranny takes no place, 'tis plain enough that Votaries are no at large to go when, or whither they have a phansie. What think we of the Monasteries and Nunneries in Popish Countries, whither young children are spirited away from their Friends, or barbarously exposed by them? Were the doors of those Houses left open, would it not soon appear by their providing for their Liberty on such an opportunity, that there was something of restraint that held them in? But by our Authors leave, is there nothing can confine a man besides a Prison? He that being taken by the Enemy in War, goes at large on his Parole to get himself exchanged; is, I humbly conceive, no less a Prisoner, than when under Guard, and in the Marshals custody. And if the word of a Souldier, the bare engagement upon honour have this force, what shall we say to a solemn Oath, backed with direful execrations in case of failance? Now that Proselytes to Popery are in this strict manner tyed not to desert it, I demonstrate from the *Roman* Pontifical, and the order of reconciling a Heretick to the Church; The words are these.

(i) P. 8.

Pontif p. 94, 95

J. N. being convinc'd of the snare of Division wherein I was held; after long deliberation, with ready and unconstrained will, the Divine Grace being my Guide, am returned to the unity of the Apostolick See. But lest I may be thought not to have returned with a pure mind, or with dissimulation: I engage under the penalty of falling from my Estate, and the obligation of an Anathema; *and Promise to you N. Bishop, and by you to St.* Peter *Prince of the Apostles, and our most holy Father in Christ and Lord, our Lord N. the Pope and his Successors, that I by no perswasions of any persons, or by any other means will return to the Schism, from which I*

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am freed by the Grace of our Redeemer: but will alwayes remain in the Unity of the Catholick Church, and the Communion of the Pope of Rome. *Wherefore I Swear by the Omnipotent God, and the holy Goſpels, that I will ſtedfaſtly continue in the Unity and Communion aforſaid. And if (which God forbid) I ſhould divide my ſelf from this Unity upon any occaſion or argument; incurring the guilt of Perjury, let me appear bound over to eternal Puniſhment: and have my Portion in the World to come with the Author of Schiſm.* So help me God, &c.

What effect ſuch Imprecations naturally have, 'tis obvious to apprehend. I my ſelf know ſeveral perſons, that having been perverted to Popery, were afterwards convinced of the Errors of it, and returned into the boſom of the Church of *England:* but then being hazen'd with the remembrance of thoſe Curſes they had laid on their heads, if at any time they ſhould leave the *Roman* Communion, went, after ſome years continuance in our Church, back again to that of *Rome.* Which I the rather mention, becauſe our Author is ſo very peremptory, that no ſuch thing is done, and wages his reputation in the caſe.

ENQUIRY II.

Whether if the State would think fit to allow the Engliſh Papiſts, ſuch, of whoſe Fidelity and Affection to their Country the Governours were well aſſured, to whom thoſe Papiſts might have recourſe for their ſpiritual Concerns, they would remove our jealouſies of their being over-much affected to Strangers, &c.

It may here in the firſt place be well worth the enquiry, whether it be poſſible for Papiſts to give the State where they live ſuch an aſſurance as is talkt of? For beſide that, their Clergy, and all thoſe in Religious Orders, have ſeparate Intereſts from the State, and by their *Cælibate* have given no Pledges to it: Certainly all they whoſe faith it is that Princes may be Excommunicated, and then deprived of their Dominions by the Pope, can by no imaginable way give ſecurity to the State for their Obedience to their Prince, and Fidelity to his Government: And it is not only altogether undeniable, that this is the Faith of moſt Romiſh Confeſſors, and

Priests, and Orders, but also that it is the Faith of the Church of *Rome* it self, I shall sufficiently prove in the following Section.

But secondly, They who hold that no Faith is to be kept with Hereticks, who teach equivocation, as laudible and innocent, who believe they can be dispenced with for any outward compliance with Dissenters in Religion by the Pope; do evidently by such Doctrines set themselves without the terms of humane Society, and are not to be trusted upon those Obligations, which other men of narrower Principles are bound by. How probable the former Doctrines are esteemed in the Church of *Rome*, we may learn from their celebrated Writers. As to the later, I mean his Holiness giving Commission to his Factors to dissemble their Profession, I have shewed at large in the seasonable Discourse, and justified my Allegation against the Exceptions of the full Answerer in my Reply to him. Though indeed the Compliance of, in a manner, all the Papists of *England*, and coming to our Church-Service for the first 11 years of Q. *Elizabeth*, would to true *English-men*, be a competent account of this matter. Especially since 'tis notoriously known, that not long after, in *Scotland*, there were intercepted the very *Dispensations from* Rome, *whereby generally the* Roman-Catholicks *were permitted to promise, swear, subscribe, and do what else should be required of them; so as in mind they continued firm, and did use their diligence to advance in secret the* Roman *Faith.* Which being shewed to the King, were the cause of some Severities, as the judicious *Spotswood* observes, which were then in that Kingdom used against the Papists.

Arch. *Spotswood* History p. 308.

I might add to this the Oath of Subjection and Obedience to the Pope, *to keep and defend his Regalities, and not discover his Secrets*, which every Popish Bishop takes at his Consecration, set down at large by my Author himself, and which he pretends he would not take for the best Bishopwrick in Christendom. Now this Oath being part of the Office for a Bishops Consecration in the *Roman* Pontifical, must be presumed (however my Author would dissemble it) to be taken by every Prelate of that Church: And if so, I demand what security one so obliged can give to any State? If he bind himself

Pontificale Rom.

ſelf by an Oath of Allegiance, that will come too late, and the former Engagement muſt take place againſt the latter. Beſides, he who ſhall be ſo profligate to take a ſecond Oath contrary to a firſt, gives no ſecurity thereby; it juſtly having no more eſteem with other men, than it had with the unhappy Swearer himſelf. As alſo, I demand whether any perſon ſo obliged can reaſonably be thought, in the Examination previous to the conferring of Orders, to have paſſed over this fundamental Point on which the *Roman* Hierarchy depends, or to be willing to confer Orders on thoſe who are *Heterodox* therein? Withal, whether the Bull of *Pius* IV. ſubſcribed, and the Oath of Canonical Obedience taken, perpetually by every Prieſt of the *Roman* Church, do not involve them in the ſtrict Obligations before recited, and the Conſequences appendant to them?

'Tis true, our Author talks very freely of the diſorders of the Papacy, and pretends that thoſe of his way are excommunicate. For all this, it may not be ſafe to truſt them without better aſſurance. We remember from ſad Experience, that no perſons did ſo boldly rail at the Tyrant *Cromwel*, as thoſe that were his Penſioners, who merited by ſaying thoſe very things which others were to loſe their Lives or their Eſtates barely for hearing. Nay, we have not forgot, that ſome of theſe perfidious Wretches lay under the common calamity of honeſt men, Sequeſtrings, Reſtraints, and Decimations, that they might continue unſuſpected Villains. And we are not ſure but his Holineſs may be as dextrous in his Managery as that Tyrant was; making a ſhew of great Diſpleaſure againſt thoſe Agents of his which are hired to pretend a diſagreement with the Court of *Rome*, and ſufferings by it, thereby to gain ſecurely Proſelytes to the Church, and a Reward unto themſelves.

Nor will this be eſteem'd an uncharitable Surmiſe, when we conſider what uſually is done by this ſort of men, upon like pretenſions. I ſhall, to avoid giving trouble to the Reader, bring but one ſingle inſtance; yet it ſhall be ſo cloſe and commenſurate a Parallel in all reſpects, as not to admit of any colourable Exception to it. 'Tis that of *F. Watſon* the Secular Prieſt, who having wrote at large in the defence of Soveraign Princes, againſt the Dictates of the Jeſuite, wherein

Watſon's Quodlibets, Dialogue between a Secular Prieſt and Lay Gentleman.

A true Relation of the faction begun at *Wisbich*. Quod. P. 37, 69, 88, 89, 255, 266, &c. 275, &c. 303, &c.

in he openly confesses, *That all the sufferings brought upon the Papists here in England, was the due Reward of their own Demerit:* And withal detected the Frauds and Villanies of the Jesuites, not only in reference to the State, but their Cheats of private persons by means of Auricular Confession, and other gainful Methods of Hypocrisie, setting down the Names of the persons wrought upon, and theirs who practised upon their easiness, with the particular sums thus gained, the place, and time, and manner of the Action; proofs one would think of the greatest sincerity imaginable; especially since he for this was with all possible violence pursued and railed at by his Adversaries in the Church of *Rome*, and seemingly persecuted by his Holiness, and Arch-Priests commissioned by him: Yet after all, we find this man at last was discovered to be engag'd in Treason against his Soveraign, and plotting all those Villanies he had before so solemnly declaimed and wrote against: the account whereof we have in all our Histories.

Hitherto we have seen how the overture of admitting and tolerating such Priests as will profess the plausible Opinion of the power of Princes above the Popes, is Unreasonable, upon the General Head of Security to be given by them. Let us now consider how far it is Practicable under a Protestant Prince, who cannot make Popish Bishops nor Priests; and such as are already made by the Pope or his Authority, if they profess these Tenets, (if we could be sure they did hold them) will, as is confess'd, not only be disabled to officiate, but also be sent for away, and others of another sort sent in their place; and I believe they think they are oblig'd to so much Obedience to the Pope, as to remove upon his Call, at least while they have no Churches proper to them.

*Discourse of the powder Treason. Apology for the Oath of Allegiance. Premonition to all free Princes and States. Answers to Cardinal *Perron* and *Bellarmin*, &c.

The truth is, all correspondence between the Crown and the Papists is matter of so much Jealousie, that I cannot see any possible advantage that can recompence it. The little intercourse which was in king *James* his time, (notwithstanding his Writings *against the Pope and his Usurpations, his frequent Speeches in Parliament, and that strange Solemnity of Attestation, the apprecating Destruction to those of his Family in succeeding Generations, who should attempt a departure to Popery, and dereliction of the Religion profest in the

Church

Church of *England:* Which remarkable paſſage is recorded by Judge *Crook* in his ‖ Reports: I ſay notwithſtanding all this done here in *England* to aſſure his Subjects, beſides all that had paſt in *Scotland*;) the Umbrage then given by the Relaxations afforded at that Treaty with the *Spaniard*, was never recover'd in the minds of the people; but thoſe Jealouſies continued had the greateſt ſhare in thoſe diſmal Effects we have ſeen in our days: And I heartily wiſh we never ſee more; It is matter of my Fear, as well as of my Hopes and Wiſhes. This one conſideration is enough to me to overthrow all thoſe plauſible projects which ſome have had of dividing the Papiſts, *&c.* We ſhall reap much prejudice, but never advantage by theſe attempts. Under ſhelter ſo obtain'd Converts will be made; who muſt afterward believe as the Church believes; which the ſhifting of a Confeſſor turns quite about; and there will always be found difference enough in opinion amongſt their Doctors, to make Rebellion a probable Opinion, and Maſſacres too, when the ſeaſon is fit for it.

† Sir *George Crook*'s Reports, part. 2. Term Trin, A. 2. *Jac.* R. in Banco Regis.

Great Oſtentation is made of the Loyalty of *Romaniſts*, from the frequent repetition of the Statutes againſt Proviſors in the time of our Anceſtors; and applied as a competent Security againſt thoſe Uſurpations of the Pope, which were ſaid by the ſeaſonable Diſcourſe to tend ſo much to the impoveriſhing of this Nation. But in the mean time the Author doth not conſider, that the frequency of thoſe Statutes ſheweth as much their inſufficiency, as the making them argues the good will of the Legiſlators. Nor is it probable that any Remedy can be ſufficient, when the Supremacy of the Pope is acknowledged, and where the whole belief of the Profeſſers is concluded in that one rule of believing as the Church believes. For the Pope being ſuppoſed to be the Head of the Church, what Interpreters of the Church's Faith can they meet with equal to the Head of it? Not to ſpeak of thoſe who believe in the infallibility lodged in the Pope; General Councils are not every day aſſembled, nor is it probable the Pope will permit them, if likely to contradict or leſſen his Authority. In their abſence, what is there which can be put in ballance with the Reverence given to St. *Peters* Chair, amongſt the Profeſſors of that Religion? Shall the opinion of one or two Prieſts ſtand

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in competition with the Pope? Can any man believe this plausible Doctrine of the power of Kings, and contempt of the Pope's in comparison of theirs, can have any other aim or effect than to procure a connivance or admittance of that Religion; which (whatever the opinion of some few Professors may be, and what their sincerity is, may be another question) when it recovers its strength, must turn like the Countrey-man's snake, to sting those who with so much charity and kindness shall cherish and favour it.

To make this whole matter obvious to a common understanding; let us suppose some loyal person stumbling at the irregular claims of the Pope, and confusion and miseries brought into the world by that exorbitance; and upon the conviction of that one Point, which for its plainness he best understands, and for its influence and effect upon his secular Interests, he most studiously minds, holding fast the loya Principles of the Church of *England*; since no other batteries can shake him, comes Father *N.* and tells him he is in a great mistake to think that the great exaltation of the Pope's Authority is so necessary a Doctrine; that for his own part he doth not believe it: Well, that stumbling-block being removed, there is a Convert made to the *Romish* Church, perhaps eminent enough to lead many others by his Examp'e; at least it is highly probable he wants not influence upon his Wife and Children, if not others of his Relations and Acquaintance, to pervert them also, probably without conditioning so severely for their loyalty. But what will become even of that capitulation, when after (perhaps some years of confirmation in all the *Romish* Opinions, and particularly that of submission to the Churches Authority) death or the censure of the Pope may have removed, or a preferment have converted *F. N.* or such loyal Casuist: For why may he not change his Opinion as Father *Cressy* did his in that very particular, who in the first Edition of his *Exomologesis* made a Protestation of his Duty and Obedience, which is corrected in the second? And in any of these cases our Proselyte shall find himself entangled with the new Doctrines of his confessor, who in a season when Factions of State or other Circumstances prepare men for such dangerous Doctrine; (as they are too subtle to avow them, or at least

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preſs them unſeaſonably) ſhall urge the ſubmiſſion to the Churches opinion; and then the quotations of ſo many Doctors (which are now by our Author rejected and ſlighted in compariſon of one or two plauſible opinions) ſhall ſound loud in concurrance with the Head of the Church, who beſides the credit of his own determination, has the preſcription of ſo many Ages, the actual depoſition of Princes in all parts of *Europe* from time to time, and the decrees of Univerſal Councils, to juſtifie his claim. In vain ſhall the Penitent alledge to his Confeſſor, that Father *N.* was of that opinion: The Reply will be eaſie, that Father *N.* was a good, yea and a learned man in things where he agrees with the Church; but ſtill he was a man, and ſubject to error, and therefore not to be credited when he diſagreed with the Church; of which the Pope, Colledg of Cardinals, General Councils and ſo many Doctors who have wrote before and after Father *N.* are better and more credible Expoſitors than he. It will be hard for any body to diſentangle himſelf from this Argument, if he have once ſurrendered his Faith implicitley to that of the *Roman Church* or as we have ſhewed, under the uſual Obligations been engaged in its Communion. And if a perſon of ſo remarkable loyalty, as we in this Inſtance ſuppoſe our Proſelyte to be, cannot be able to withſtand and ſecure himſelf; what ſhall we ſuppoſe of thoſe his Relations and Acquaintance, whom his Authority and Example turned to the Church of *Rome*, perhaps with leſs Circumſpection?

I have many reaſons to believe *F. N.* to be a very honeſt man; as I know him to be ingenuous and learned: and therefore ſtand amaz'd to ſee him offer to the World a Propoſal ſo unreaſonable as this is. If he be in earneſt as I muſt ſuppoſe him to be, his Addreſs to one of our Church, whom he would bring over to his Part, will run in this or ſuch like Form.

Thoſe only belong to the Fold of Chriſt, who are under the conduct of the Univerſal Paſtor, his Holineſs the Pope; and they alone are ſound in the Faith, and conſequently capable of Salvation, who believe the Doctrine received by the Catholick, that is, the *Roman* Church; It is therefore neceſſary for you, as you tender the eternal welfare of your Soul,

religiously to obey this Pastor, and believe all the Proposals of this Church. But notwithstanding, though this Pastor and (as I shall presently demonstrate) this Church have solemnly declared that Princes may be excommunicated, and then deprived of their Dominions by his Holiness, you must by no means believe that damnable Doctrine; and though you are sure to be excommunicated for your stubbornness therein (as *F. N.* at this day is for this only crime) you must endure it, rather than comply with those false and rebellious Tenets, that subvert the Laws, destroy the Peace, and endanger the Sacred Persons of Soveraign Princes. In short, upon pain of damnation you must be in Communion with the *Roman* Church; and yet under the same penalty you must be content to be excommunicated; you must believe as the Church believes, and yet you must not believe so.

First Controversial Letter

Before I leave this Point, I must beg leave to add one Observation, which may be useful to the determining, how far it will consist with Prudence to hearken to the Proposition made for the encouraging, by the relaxation of Penalties, those who are in the Communion of the *Roman* Church: It is plainly this, They are a sort of men who are always the worse for Favour and Indulgence. I mentioned but now the case of *F. Watson*, who after his many publick declarations of himself against the traiterous Jesuits, confuted all his Writings by his Actions.

But the particular which I now refer to, is the time of this his Enterprize; which was the entrance of K. *James* into this Kingdom; when all the severities of the Laws against the *Romanists* were laid asleep, and they received not only to a peaceful enjoyment of their Consciences and Estates, but were admitted to the Court, to Trust, to Honours and Preferments. Nor was this treachery and falseness his singular Demerit. At the same time, and under the same circumstances was the Agency of the *Romish* Factors with the King of *Spain*, for the procuring a second Invasion of their Native Country, which might expiate that of 88. as also that hellish Machination of the Gun powder-Treason. These, though so barbarous in the intendment, as to be capable of no aggravation; had (besides the forementioned Ingratitude, of being at-

King *James* his Discourse of the Powder Treason.

attempted in a ſeaſon of Indulgence;) this particular brand upon them, that they were deſigned by thoſe very men who had been guilty of Treaſons in the time of Q. *Elizabeth*, and had been graciouſly forgiven by K. *James*, and perſonally had ſued out their pardons from him under Seal. So that we may conclude it as reaſonable an attempt to ſtill a Tempeſt by whiſpering gently to it, put out a Fire by pouring Oyl upon it, or reclaim a Viper by receiving him into the Boſom; as to hope by any Acts of Kindneſs and Indulgence to aſſure the Duty of a Roman Votary, of whatever Principle or Subdiviſion he pretend to be.

Proceedings againſt the Gun-powder Traitors.

ENQUIRY III.

Whether the Popes Power in depoſing Kings be a Doctrine of the Roman Church?

Having debated this point already in the *Seaſonable Diſcourſe*, and defended what I there aſſerted in my Reply to the Full Anſwerer, there is really no need I ſhould trouble my ſelf or Reader in the proof of a thing perfectly evident. But ſince the Gentleman with whom I had firſt to do, and our preſent Author after him, think they have abundantly cleared themſelves, by quoting a few Romaniſts who have denied the Exorbitant Tyrannies of the Pope, and ſeparating the Intereſts of the Court and Church of *Rome*; with this Difference, that whereas the Full Anſwerer quite ſlips over the mention of Councils, this my Author after a ſhort Reflection lightly paſſes the Allegations which I made from the Canons of the ſaid Councils, which I pretend to have been receiv'd as Univerſal, not only by the high-flown Papalins, but theſe moderate pretenders; (and conſequently what is by thoſe Councils decreed, muſt beyond all ſubterfuge be concluded to be the Doctrine of the Church.) And whereas the ſaid Author only adds ſome few colourable pretences to elude the Arguments drawn from the aforeſaid Councils; I ſhall (which I take to be the alone remaining poſſible way of inforcement) ſet down the expreſs words of thoſe Councils in plain Engliſh; And then I hope there will need no infallible Interpreter to inform us of the meaning and importance of them. And having

done this, I ſhall reply to thoſe thin Sophiſms which are brought to elude my Argument.

3 Concil. Lateran. Tom. conc. 27.

In the *Seaſonable Diſcourſe* I firſt cited the 27 Canon of the Third *Lateran* Council, *Cap. Sicut ait:* Where the Fathers having condemned the *Cathari*, &c. and ſubjected the Fautors of them to the ſame puniſhment with them, 'tis added, They ſhall *forfeit all the Fealty, Homage, and Obedience which was due to them.* Now we know who they are to whom Fealty and Homage, in its remarkable and moſt proper importance, is due. But to avoid all Cavil, this is determined to extend to Soverain Princes by the expreſs words of the Council of *Conſtance*, as we ſhall ſee anon. And therefore in the next place I proceed to the Fourth, and as it is ſtiled by the Romaniſts,

4 Concil. Lateran. Tom. concil. 18.

the moſt General Council of *Lateran*: Where the Fathers having condemned all Hereticks that exalt themſelves againſt the Catholick Faith by them explained; an Article whereof is, That *in the Sacrament of the Altar the Body and Blood of Chriſt are really contained, the Bread being tranſubſtantiated into the Body of Chriſt, and the Wine into his Blood*; that is, (to wave all the monſtrous Abſurdities of Tranſubſtantiation) that they who receive only the Bread, receive only the Body; and they who receive the Cup, only receive the Blood of our Saviour, (for concomitancy cannot ſuit with things entirely ſeparate.) And having required the aid of the Secular Powers againſt the ſaid Hereticks, the Council proceeds in this form: *If the Temporal Lord, requir'd or admoniſh'd by the Church, ſhall neglect to purge his Territory from Heretical pravity, let him be excommunicated by the Metropolitan and his Suffragans; and if he perſiſt in neglecting to give ſatisfaction for the ſpace of a year, let him be ſignified to the Pope, that he from thenceforth may pronounce his Subjects diſcharg'd from their Obedience, and expoſe his Territory to be ſeiz'd by Catholicks; who having exterminated the Hereticks, without contradiction ſhall poſſeſs it and preſerve it in the Purity of Faith: So as no injury be done to the Right of the Superiour Lord, where there is ſuch; provided he do not any way oppoſe himſelf: and the ſame Law is to take place on them who have no ſuperiour Lord.* Where we may obſerve how pitiful the Excuſe is, which is commonly brought, that Soveraign Princes are not here meant, but only Feudatary; when, as if it were on purpoſe

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to exclude this plea, thoſe who are moſt Abſolute and Supreme, are particularly level'd with the other. In the mean time, we of this Nation may take notice, That beſides our own Runagates, (whom I cited in the *Seaſonable Diſcourſe*) who make our Kingdom to be held in fee from the Pope; in a manner all Foreign Writers go away with it as a thing confeſt and evident; and bring, as the common inſtance of the Popes power to depoſe Kings, that his Holineſs may diſpoſe of the Crown of *England*, even where they exempt the King of *France* from ſuch ſubjection. But this upon the by. The ſame Council goes on, and ſays, That *the Excommunicate Fautors of Hereſies ſhall have no Votes in Councils or Elections, ſhall not be allowed to make a Will, to give Teſtimony, or bear any Office, or inherit an Eſtate. If any happen to be a Judg, his Sentence ſhall be null and void: If an Advocate, he ſhall not be admitted to plead; if a Clark or Notary, the Inſtruments drawn by him ſhall be of no moment: And ſo in all other like caſes.* Whence we may gather what aſſurance we are likely to have of the poſſeſſion of our Eſtates, if Popery prevail. All Acts of Law, all Bequeſts of Wills, and Judiciary Proceedings ſince the Reformation, (and I ſuppoſe moſt Engliſh men hold under ſome of them) are abſolutely void and null by the Decree of this Council; and we muſt come to new Purchaſes to be ſecur'd in the poſſeſſion of whatſoever we poſſeſs, or challenge for our own. And how fair Chapmen we ſhall meet with in that caſe, it will not be difficult to determine.

My next Allegation is of the Council of *Lyons*, where the Pope after mature deliberation had with his Cardinals and the Council, having depos'd and deprived the Emperour; and abſolv'd all thoſe from their Oaths of Allegiance, who had ſworn it to him; and commanded that no perſon ſhould own him from thenceforth as Emperour, or any way obey or intend to obey him; and excommunicated all ſuch as ſhould give him Counſel, or any way favour him; and ordered that the Electors ſhould proceed to a new Choice; the aforeſaid *particulars being read in the Council, the Pope and Prelates ſitting in Council, with Candles burning in their hands, thundred out their Excommunication againſt the depoſed Emperour* Frederick, &c. The words of the Council are plain enough, but when illuſtrated Tom. Conc. 18.

ſtrated by ſuch a Comment as the actual Depoſing of an Emperour, I cannot think it needful to ſubjoyn any farther Enforcement; but proceed to the remaining Allegation from the Determination of the Council of *Conſtance:* which in the ſeventeenth Seſſion *decrees, defines, and ordains; that whoſoever, whether he be King, Cardinal, Patriarch, Archbiſhop, Biſhop, Duke, Prince, Earl, Marqueſs, or of any other Condition or Dignity, either Eccleſiaſtical or Secular, ſhall hinder, diſturb, or moleſt* Sigiſmund *King of the* Romans *and* Hungary, *and the King of* Arragon, *from meeting*, &c. *ſhall incur the Sentence of Excommunication*, &c. *and ſhall be deprived of all Honour, Dignity, and Office*, &c. Where, by the way, we may take notice, that this Council, who lay ſo ſevere Penalties on the Violaters of their ſafe conduct, were not aſham'd perfidiouſly to violate it themſelves on *John Huſs*, who in confidence thereof put himſelf into their hands.

Beſides this, we alledg from this Council Pope *Martins* Letter, approved by the laſt Seſſion of the ſame Council, where *his Holineſs admoniſhes and requires all Profeſſors of the Chriſtian and Catholick Faith, the Emperour, Kings, Dukes, Princes, Marqueſſes, Earls, Barons*, &c. *that they drive out of their Kingdoms, Provinces, Cities*, &c. *all Heretick, according to the tenour of the* Lateran *Council, which begins*, Sicut ait, *&c.* And then *decrees, That all Heretick, Partakers or Defenders of them, though they ſhine in the Dignity of Patriarchs, Archbiſhops, Biſhops, Kings, Queens, Dukes, or any other Eccleſiaſtical or Mundane Title*, &c. *ſhall be pronounced Excommunicate in the preſence of the People, every Sunday and Holy-day*, &c. *and requires that they proceed to deprivation of Dignities*, &c.

Now our Author to all this given in proof by me from theſe œcumenical Councils, as the *Romaniſts* ſtile them, oppoſes the Authority of one *John Biſhop, who in a Book written in the time of* Q. Elizab. *proved that the Conſtitution of the Lateran Council, upon which the whole Authority of abſolving Subjects from their Allegience and depoſing Princes is founded, is no other than a Decree of Pope* Innocent *the* III. *and was never admitted in* England: *yea, that the ſaid Council was no Council at all, nor was any thing at all there decree'd by the Fathers.*

P. 11.

So then we are come to a Reſolution of Faith. If one ſingle man

man ſhall write a Book againſt a received Doctrine in the Church, that founds it ſelf on the Decree of a Univerſal Council; and ſhall deny that Council to be valid, or received in a particular Church; that Doctrine however received or founded, as is above mentioned, ceaſes to be the Doctrine of the Church: Which, if it be true, I believe 'twil be almoſt impoſſible for any man to be a Heretick; ſome one or other having wrote a Book in the defence of his Tenet, how Heterodox ſoever it were, and diſparaged the Authority of that Council that condemned it. But this Author, who relies ſo much on the credit of *John Biſhop*, ſhould have adverted to thoſe very cogent arguments which Cardinal *Perron* produces in his long Speech to the third Eſtate, and Dr. *Vane* has ſince brought in favour of that Council; and his Confutation of all Suggeſtions alledged on the contrary part. Alſo he ſhould have taken notice of the Subſidiary proof lately added by F. *Labbe*, and *Coſſart*, Editors of the Councils now at *Paris*, who there from a Copy ſuppoſed to be written in that very Age, give the Canons of that Council in *Greek*, deficient chiefly in thoſe parts, where the Controverſie between the Eaſtern and Weſtern Church was determined to the diſadvantage of the *Greeks*. And laſtly, he ſhould have conſidered that the Council of *Trent*, whoſe Authority he will not diſpute, has alledged the Canons of this fourth *Lateran* Council, and therefore it will not be very reaſonable to oppoſe *J. Biſhop* to all thoſe Fathers.

Harangue au tiers Eſtat p. 612. *&c.*

Dr. *Vane* Vindicat. of the Council of *Lateran.*

Tom. 11. part. 1.

Concil. Trid. Seſſ. 14. *can.* 8.

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Mat. Paris in ann. 1222.

Binii Concil. Tom. 7. part. 1.

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Harangue au tiers Eſtat p. 610. *&c.*

Dr. *Vane* Vindic. of the Council of *Lateran.*

Tom. 11. part. 1.

Concil. Trid. ſeſſ. 14. *can.* 8.

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Binii Concil. Tom. 7. part. 2.

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purpoſe: For inſtance, That the man who play'd the *Greek* Emperour was *Hen.* Brother to *Baldwin* Earl of *Flanders*, that had lately before ſeiſed *Conſtantinople* and ſome few more of the *Greeks Towns*, with the Arms of the *Croiſaide*; and had no other Title to his Conqueſts, beſides the Popes gift: That the *Latin* Emperour, who yet was but Elect, was the Popes Pupil, ſo made by the will of his Mother *Conſtance*; and choſen Emperour by the Popes influence, who had unmade two Emperours before, of whom one, *i.e. Otho.*4. was then living; and the next Pope ſave one, *Innocent* the IV. depoſed this very Emperour: Farther, that *John de Brenne* and *Almerick* held the Kingdoms of *Jeruſalem* and *Cyprus* of the Popes gift: That our King *John* was become his Feudatary, and as his Holineſs was pleaſed to ſtile him, his *Vaſſal*; that *James* King of *Arragon* held by the ſame Copy, who beſides was a Minor and Pupil to the Pope, who was ſo favourable as to give him a Crown, whoſe Father had deſerved ſo ill as to forfeit to his Holineſs both Kingdom and Life. Then farther, that *Philip* King of *France* had his Kingdom twice put under Interdict by this very Pope, and was threatned worſe: That *Andrew* of *Hungary* was alſo by this very Pope threatned with Deprivation, and having thereby learnt Obedience, became his Creature and Favorite; and was made by him General of the *Croiſaide* againſt the *Mahumetans*; as *Simon de Montfort* was of that againſt the Hereticks of *France*; and the Princes of *Flanders*, of that againſt the *Greek* Sciſmaticks. This, one would think, were a fair account of all the Crown'd Heads that ſent their Embaſſadors and Biſhops to this Council. But the Eccleſiaſtical part of the Comedy was of the ſame piece; for of the four Eaſtern Patriarchs, as they call them, three were *Italians*, and one a *French-man*; all made by this Pope, and no more own'd by the people of thoſe Churches to which they pretended, than his Holineſſes titular Biſhops uſe to be.

Our buſineſs here is not to conſider, whether this or other Councils were free or obnoxious, ſince they be received by the ſucceeding *Roman* Church, and by our Author himſelf.

I would leave this Point, but that our Author is pleaſed to aſſert a very ſtrange Paradox; that though I cited the third *Lateran* Council, that of *Lyons*, and that of *Conſtance*, beſides this

this fourth of *Lateran*; yet on this fourth the whole Authority of abſolving Subjects from their Allegiance, and depoſing Princes is founded. Not to diſpute the Superſtructures of the two after Councils; certainly the third of *Lateran* could not well build upon the fourth, which was not then in being. I am ſure the Council of *Conſtance* was ſo far from owning the having learnt this leſſon from the fourth *Lateran* Council, that they expreſly quote the third for the moſt Orthodox Doctrine of Treaſon and Rebellion. Where, by the way I cannot omit to mention the wonderful dexterity and confidence of Cardinal *Perron*, in his Oration to the third Eſtate; who in this matter produces the Decrees of this Council as a ſufficient ſecurity for Princes: as alſo of the Penman of the Controverſial Letters, who ſeems no ſtranger to our Author, and deſires us *to look upon the Church of* Rome *in a Council, to be convinc'd that ſhe does not favour this depoſing Power*; And alſo ſingles out this very Council, to ſhew the Orthodox Doctrine of the moſt loyal *Roman-Catholick* Church, whoſe Decree I even now cited on the contrary part. When, as the Writer of the Controverſial Letters plainly confeſſes, the Story is no more than this: There had prevailed an Opinion in this age, and it was ſeconded by Practice, that the People might at their pleaſure correct their offending Lords, and kill Tyrants, notwithſtanding any Oath made to them, without expecting the Sentence or Command of any Judge whatſoever. And this with much ado was condemned in this Council; though it coſt *John Gerſon* a great deal of pains, and more than that, the imminent hazard of his Life, to compaſs thus much; That it ſhould not be lawful for any ordinary Cut-throat to deſtroy Soveraign Princes; but remain the ſingular Prerogative of his Holineſs the Pope.

Harangue aux tiers Eſtat.

First Controv. Letter.

The life of *Gerſon* prefixt to his works. And Tom. 1. p. 375. & 3. p. 67.

I ſhall not exaggerate Conſequences, nor purſue this Topick, which my Author *complains never fails when any one has a mind to declaim againſt Papiſts*, but hope, that notwithſtanding his Profeſſion, that he *is yet to learn the name and ſcituation of that Country which believes it*; 'tis manifeſt as Noon-day-light, that whoſoever believes the Article of the *Roman-Catholick* Church, muſt alſo, as large a morſel as it is, be content to digeſt, at leaſt ſwallow this.

P. 9.

ENQUIRY IV.

Whether Princes of the Roman *Communion have ſufficient Powers to defend themſelves from the Tyrannies and Encroachments of the Pope?*

We have ſeen the Doctrine of the Church of *Rome*, concerning the Popes Power over Princes; which if it be truly ſtated, (and I think nothing in the world is evident if my Argumentation be not) will eaſily determine the iſſue of this Enquiry. For (not to inſiſt on the many defects both intellectual and moral, which are pretended to incapacitate for Government, or otherwiſe forfeit it, diſcourſed at large by the Canoniſts, and more largely commented on by practiſe, in the depoſition and removal of ſuch Princes by Popes;) If we ſuppoſe them in all Points qualified for Rule, and zealous Aſſertors of the *Roman* Faith; yet notwithſtanding upon any diſobedience to the Churches Dictates, or contumacy of any kind to her Commands, which may ſubject them to the cenſure of the Church, and the diſpleaſure of his Holineſs, and thereby expoſe to Excommunication, (of the due infliction whereof they are only Judges,) all Right and Authority, upon the Principles before laid down, immediately becomes forfeit: and the very queſtioning hereof in *Theſi*, the thing being determined by Oecumenical Councils, and ſo made *de Fide*, will be Hereſie.

And now whereas no Prince can maintain himſelf without the Obedience of his Subjects, and ready Execution of his Miniſters; I demand whether upon any difference ſtarted (and unleſs the Prince will tamely give up all, there muſt be many) a Miniſter of State will dare to uphold and defend the Rights of his Maſter, in oppoſition to the Pope? If he do, he is ſure to bring all the hatred of the Pope and Clergy upon him; and it is obſerved, that Miniſters of State have ſeldom weathered the oppoſition of the Gown-men of either ſort.

But what if we ſhould ſay, that Princes themſelves dare ſeldom adventure to maintain their own Rights againſt the Pope? Not to inſiſt upon the perſonal apprehenſions they may

may juſtly have of a Dagger from a *Clement* or a *Ravillac*: It is not unknown to any, that Princes, even when in Peace, live with the jealouſies and precautions of War; and are as induſtrious for acceſſion of Allies and advantages to themſelves, as to prevent thoſe of a contrary party; ſtill expecting and providing for a ſtorm in the deepeſt calm of tranquility and peace. If (as ſometime heretofore they did) all *Europe* ſubmitted to the Pope, what advantage or diſadvantage to any Prince would the good will of the Pope be? What influence would he not have (by the Clergy) amongſt the people of any Prince, if not abſolutely to raiſe Rebellion, at leaſt, to ſlacken and abate the zeal and fervour of the people? What diverſions to this or that holy War, or Interpoſitions for Peace, could he not make, as it ſhould ſuit beſt with the party he ſhall moſt favour? And how hardly could ſuch plauſible deſires be denied to the holy Father? Theſe and the like conſiderations render the Kings of *France* and *Spain*, ſo jealous of the making Popes or Cardinals: though it is certain the Popes dare not be ſo openly partial and unequal to Princes, (nor would that partiality be ſo fatal to their Intereſts) now as heretofore; becauſe the Reformation hath ſpread into many Countries, which value not the Inclination of the Pope; but rather incline to the party he moſt oppoſes. Which as it ſeems a counter-ballance, ſo is it a great awe to the Pope; leſt their partiality ſhould force Princes to cheriſh and favour the Proteſtant party, and perhaps even to throw off his yoak. But if ever the Church of *Rome* could eradicate the Reformed Religion (which doubtleſs is and ever muſt be their great drift and aim) Princes of the *Romiſh* Religion would find the want of that check and awe upon the Pope.

Will you ſee how tender and fearful Princes have been heretofore of claiming their Rights in this kind? See *Ed.* 3. a brave and magnanimous Prince, in the vigour of his Age, in the 25 year of his Reign; when he comes to claim and vindicate his Rights in Eccleſiaſtical matters, he is ſo fearful of offending the Pope, that he ſeeks all poſſible excuſes even whilſt he his claiming his own. Firſt, he lays the fault on his Predeceſſors, and quotes the Statute made in his Grandfathers time: In the next place, the grievous complaint of the Com- 25 *Ed.* 3. *cap. ult.*

mons muſt bear its ſhare; then the injury to private Patrons is called in for a pretence, as if that gave riſe to the complaint (when all this while the King had power enough from the Rights inherent in the Crown, and from former Statutes, if he durſt put it in practice) then (which is a wonderful Inſtance of his fear to offend the Pope) for a farther excuſe, he ſets up a claim for his people, to the prejudice of his Negative voice (the greateſt and choiceſt flower of the Crown) for in the Statute of Proviſors of that year, he makes the Commons to alledg (nor is there any mark of his diſlike, but rather aſſent to it, ſo deſirous he was of an excuſe toward the Pope) that the Right of the Crown of *England, and the Law of the ſaid Realm is ſuch, that upon miſchiefs and dammage which happened to his Realm, he ought and is bound of the accord of his ſaid People in his Parliament thereof, to make Remedy and Law in voiding the miſchiefs and dammage which thereof cometh*, &c. Then the King goes on himſelf to alledge his own Oath to ſee the Laws executed, *&c.* as the Reader may ſatisfie himſelf more fully from the Statute at large, as it appears in all our Books.

I ſuppoſe this may ſufficiently ſhew how fearfully that great and Generous Prince (not ſubject to vain fears) went about to remedy that Inconvenience. What Fruit he reap'd from the hazard he adventur'd, and how effectual that great Medicine (our Author ſo highly commends to us) was, may be conjectur'd by the need there was of another Statute of Proviſors, the very next Parliament, *viz.* the 27 year of his Reign. It would be too tedious to the Reader and my ſelf, to quote all the Statutes of that kind. Inſtead of others which it were eaſie to produce, I ſhall only add that of the 16 of *Rich.* 2. cap. 5. Where the Commons of the Realm having complained of the intolerable Tyrannies and Oppreſſions of the See of *Rome*; go on *to pray the King, and him require by way of Juſtice, that he would examine all the Lords in the Parliament, as well Spiritual as Temporal, ſeverally and all the States of the Parliament, how they think of the Caſes aforeſaid, which be ſo openly againſt the Kings Crown, and in derogation of his Regality; and how they will ſtand in the ſame Caſes with our Lord the King*, &c. Whether this Examination was in order to the Attainder of the Perſons, or Suſpenſion of the Votes of the Diſſenters,

Diſſenters, or ſome other purpoſe, I will not take upon me to enquire. Certainly conſidering the Greatneſs of the Peerage of *England* at that time, ſuch a way of procedure ſhews the greatneſs of the miſchief which was deſired to be redreſt. But the continued complaint and freſh Endeavours for Remedy, do likewiſe as evidently demonſtrate that none of our Kings ever found an effectual Cure, till the time of *Henry* the VIII. who yet, although he retain'd the Roman Profeſſion of Faith, denying temporal Subjection to the Pope, became liable to that Deprivation and Cenſure, and all that Spiritual Thunder which ſo ſeverely fell upon him, and has ſince exerciſed his Succeſſors.

But thoſe our Princes who came after him, having generally been of the Reformed Religion, which they of *Rome* have declared to be Hereſie; the practices among us however exorbitant, will not fall under our preſent conſideration. I ſhall therefore paſs over to our Neighbours of *France*; and examine how well the Priviledges of the *Gallican* Church have ſtood the moſt Chriſtian Kings in ſtead; which will readily be ſeen if we look into their Hiſtories: nor will we ſeek farther than the laſt Age. *Henry* the Third we know had difficulty enough with the Catholick holy League; oppoſed not only by the high-flown Jeſuited Romaniſts, but the Bulwarks of Regal Authority, the Loyal Doctors of the *Sorbon*, who being Seventy in number, unanimouſly decree, *nemine contradicente, That the Subjects of* France *were freed from their Oaths of Allegiance and Obedience made to* Henry *the Third: And alſo that the ſaid Subjects may legally and with a ſafe Conſcience arm and unite themſelves, collect and raiſe money*, &c. Which Decree of the good Doctors was ratified by his Holineſs in his Bull of Excommunication, which ſuddenly followed; and was purſued to ſuch Extremities by the Leaguers, that they were not onely content to ſubject that Kingdom to the Yoak of *Spain*, but in deſpite of the *Sallick Law*, endeavour that the Infanta *Clara Eugenia Elizabetha* ſhould ſucceed unto the Crown; and though the King turn'd Covenanter himſelf, and Eſtabliſh'd the Oath of Union in the Aſſembly of the Three Eſtates, and perſonally ſwore to it, making it a *Fundamental Law of the French Nation, that onely a Catholick ſhould be capable to ſucceed unto the Crown*

Davil. l. 10. Conclu. Facult Paris.

D' Aubigne, Tom. 3.

Crown, yet notwithſtanding this, the ſaid *Henry* the Third could not eſcape the Anger of his Holineſs, and what is conſequent thereto, the being depriv'd of his Kingdom and his Life, maſſacred by *J. Clement*, the *Jacobin*-Monk. To him we know ſucceeded *Henry* the IV. who after great ſtrugling, and the ſame oppoſition from the Unanimous Determination of the Loyal *Sorbon*-Doctors, in their general Congregation, who *May* 7. 1590. Declar'd *Henry of Bourbon uncapable of the Crown, though he ſhould obtain Abſolution from the Church, and that the French were oblig'd to keep him from the Crown; that all who favour him are in perpetual mortal ſin; and all that are ſlain in the Cauſe againſt him ſhall obtain an everlaſting Reward, and be crown'd with the Trophies of Martyrdom.* This *Henry*, I ſay, having by the bleſſing of God, and a good Sword, added poſſeſſion to his Claim, and in ſpite of oppoſition made himſelf Maſter of *France*; yet this new *Sallick Law* ſtood ſtill in his light, and a Crown was not to be had but at the price of a Maſs: For though it be a receiv'd Maxime, That the Crown removes all *taint* of Blood, it cannot of Opinion. One now would have expected in this inſtance, that the Church Doors ſhould have flown open to receive this Royal Convert: but the caſe is far otherwiſe. Five years diligent agitation in the Court of *Rome*, and attendance on three ſeveral Popes, can ſcarcely compaſs this great Work of bringing a ſtraid Royal Sheep into the Fold of Chriſt. The difficulties made herein will abundantly appear, as from the Hiſtories of that Age, ſo more particularly from *Cardinal D' Oſſat* and *Perron*'s Memorials. And truly 'tis remarkable when the matter was adjuſted, to what ſubmiſſions the King in his Repreſentatives was fain to deſcend: How his Commiſſioners in his Name and Behalf, beg Remiſſion proſtrate on their Faces; and being drub'd and *baſtinado'd*, as the inſulting *Italians* word it, or as the *French* confeſs, being *ſwitch'd* by his Holineſs, hardly obtain'd an Abſolution for their Maſter; who was farther oblig'd to renounce his former Inauguration and Abſolution given him in *France*, and to ſwear the Extirpation of the Proteſtants. But when all this was done, the Pacification was not fully made; but this mighty Prince fell by the Poniard of a *Ravillac*, and the implacable Papacy, as is notorious to the World.

Botter. relat. Thuan. Hiſt. lib. 137.

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The Succeſſor to theſe, *Lewis* the XIII. having before him, the Cataſtrophe of his two immediate Predeceſſors, one would have thought might reaſonably be allowed ſome farther Proviſion for his Safety and Aſſurance of the Allegiance of his People: and to this end the Third Eſtate drew up an Oath of Fealty to be taken by all his Subjects: but it is not imaginable with what fury this was oppos'd by the Pope and Clergy; what violent and long Harangues were made in the Houſe of Peers and Commons againſt it; what Gratulations were ſent to the Clergy of *France* by his Holineſs for their generous oppoſition of that Oath, complementing it as a Defence of his, and therein the Churches Rights. The Speech of Cardinal *Perron* is a ſufficient account of this matter, which was at large anſwered by the Royal Pen of King *James*, and therefore needs no new unraveling.

Harangue autiers Eſtat.

But beyond all this, there is a particular which is not commonly taken notice of, and deſerves not to be forgotten: 'Tis this: After the *Cardinal* in his long Harangue in the Name of the *Clergy* of *France*, had baffled and expoſed the power of Kings, and endeavoured to ſubject both it and their Perſons alſo to the Diſcipline and Coercion of the *Church*; and concluded that at beſt, the point of Princes being exempt from Depoſition was barely Problematical, and conſequently could not be matter of an Oath: The King fearing to provoke ſo ſtrong and eager a party; called the aforeſaid Bill for the Security of his Perſon, to his own hearing; and made an expreſs Inhibition to the ſeveral Eſtates, that they ſhould not proceed farther in it, or ſign or publiſh what they had drawn up. But this would not ſerve the turn, the Eccleſiaſticks would not ſit down with a drawn Battail; but inſolently depute in their Names the Biſhop of *Angers*, with other Prelates, and *Capitulars*, among whom were *Cardinal Perron* and *Sourdis*; where *Cardinal Perron* being the Spokes-man, told the King to his Face, *That this matter lately contеſted was a point of Doctrine; and though in his Speech to the Third Eſtate he had declar'd it to be Problematical; now to cut it ſhort, he aſſerted that the power of the Pope was full, nay moſt full and direct in ſpirituals, and indirect in Temporals: That whoſoever maintained the contrary were Schiſmaticks and Hereticks, even thoſe of the Parliament who had ſuck'd the*

Recueil tres exact & curieux de tout ce que l'eſt fait & paſs de ſingulier & memorable, en l'Aſſemblée Generale des Eſtates tenus, à Paris en l'anne 1614. Par Florim. Rapine.

the Milk of Tours. *That if the King would not immediately caſſate the Arreſt of the Parliament, and would not raze out of the Regiſters the Concluſions of the Kings Officers, he had in Commiſſion and charge to ſay, That they would depart from the Aſſembly of Eſtates; and that being there as in a National Council, they would excommunicate all thoſe who were of a contrary Opinion to the Propoſition which affirmed that the* Pope *could depoſe the* King. *And if the King would not ſuffer them to proceed unto Eccleſiaſtical Cenſures, they would do it notwithſtanding, though they were to ſuffer Martyrdom.* We have here (if I miſtake not) plain enough the Judgment of the Church of *France*. Would we ſee what was the Opinion of the Pope upon it? Upon the *16.* of *Febr.* there was brought, and opened, and read in the Chamber of the Clergy, a Brief of the Pope *Paul* the V. bearing date the laſt of *Mar.* 1615. *ſub annulo Piſcatoris*; wherein his Holineſs returns his *Solemn Thanks to the Clergy of* France, *for what they had done againſt the Article of the Third Eſtate, wherein his power was concerned, deſiring them to perſevere in the ſame mind.*

Pag. 356.

Pag. 410.

Which Brief, by the way, was read in their Chamber without any leave had or ask'd from the King or Council. And truly if the moſt Chriſtian King be treated thus by his Subjects in duty to their Soveraign the Pope, notwithſtanding the primogeniture, and other pretences of that Crown; what ſhall we of *England* expect, who ſtand in worſe circumſtances? We muſt not wonder or take it amiſs; that Pope *Urban* the VIII. in the year 1626. by his Bull bearing date *May* 30. forbad all *Roman Catholicks* to take the Oath of Allegiance. And ſince the happy Reſtoration of his preſent Majeſty, when ſeveral of his Subjects of the Papal Profeſſion, offered by Oath (wherein the Supremacy is wholly wav'd) to aſſure their duty and Obedience, that the Pope and his Agents look'd upon this Overture as Apoſtacy from him, that is, from the Chriſtian Faith: and perſecuted all thoſe who are concerned in the Propoſal; of which ſee the *Controverſial Letters*, and the late Hiſtory of the Iriſh affairs. Nor laſtly, will it be at all ſtrange, that at this day many eminent Perſons of the Romiſh Religion, who by the great Indulgence of the State, (notwithſtanding their Differences in Judgment and Intereſt from the reſt

First Controverſial Letter.

of

of the Kingdom) are, upon assurance given of their Loyalty by the easie Test of promising it under the Seal of an Oath, permitted to have the personal and free use of their Votes in the Judging of Causes in their last Appeal, and what is the highest Trust imaginable, in the making of Laws, and to sit as Peers in the great Council of the Nation, do now refuse to give the aforesaid Assurance by taking the Oath of Allegiance; though that be the general Condition previous to Session, laid not only upon them, but on all the rest of their Fellow-Subjects.

It is not for me, or any private person to determine of the Rights of our Superiours; but by Duty and Allegiance we are obliged to defend them. This I think may be laid down as a Maxim. That no Power is of any moment, when set in Opposition to its Superiour; and that all Pleas follow the last Appeal. So that if the Spiritual Soveraign be plac'd above the Temporal, 'tis vain to talk of any Rights the Temporal can plead in prejudice unto the other. And to speak the whole matter in one short word, Princes can have no sufficient powers against Encroachments from the Papacy; who, if the Popes and Churches pretensions stand good, whenever they think fit to interpose, have no power at all. And thus much be said upon this Head of Enquiry.

ENQUIRY V.

Whether Religion was the Cause of the Massacre in France, *and Rebellion in* Ireland *?*

I no way doubt that Mens exorbitant Passions and Desires are the Cause of all the Disturbance in the World. According to that of the Apostle, *Whence are Wars and Fightings among you? Are they not from your Lusts that war in your Members?* James 3. But our Author knows well, that besides the leading principal original Cause, there is an immediate evident one, which is joyn'd to the Effect; which alone in a discourse of this nature we enquire after. Now if it be manifest that his Holiness the Pope, the Supreme Monarch of the Church, laid his Command upon, and with great instance dealt with, the *French* King to destroy the *Hugonots*, and had his Promise and Engagement that he would destroy them; and if after he had

done this, it be certain that the News of the performance was received with Joy and Exultation by the whole Roman Court, and Pope himself; I hope it will be sufficiently manifest to whom the Action is to be imputed. I do not say that his Holiness either design'd the manner of the Massacre, or was privy to all the circumstances of it before hand. But if I bargain with a Ruffian that he shall kill such a person, whom I take to be mine enemy; though I do not contract whether he shall do it with a Pistol, or a Sword, or with Poison; yet if the Murder at my Instance be committed, no sober Judg or Jury would doubt to find me guilty in the case.

Vita del gloriosissimo Papa *Pio* quinto, p. 97.

Now that the Pope was thus far accessary to that bloody Carnage, appears from *Jerom Catena*, Secretary to Cardinal *Alexandrino*, in his Life of *Pius* V. dedicated to Pope *Sixtus* V. who mentions his Holiness his engaging in this matter, as an instance of his pious solicitude for the Advantage of the Church. In particular he tells us, *That when his Master Cardinal* Alexandrino, *that Popes Nephew and Legat in* France, *with great instance moved the breaking of the intended Marriage with the King of* Navar; *and to divert it perswaded a Match of* Margaret *Daughter of* France, *with* Sebastian *King of* Portugal; *In answer to this, the King taking the Legat by the hand, bid him assure his Holiness* Pius, *that he concluded this Marriage for no other purpose than to take vengeance of the Enemies of God, and to chastise his Rebels, as the end should manifest: and that he did all this to obey the Instructions and the Counsels of* Pius, *who perpetually incited him not to indure such injuries committed against God and the Crown: and that he took this Course because he knew no better way to compass his end, than thus to make those of the Religion secure, having tried all other means. Then pulling a Diamond of great value off his Finger, he said to the Legat, Take this as a Pledg and Security of my Promise, and the Faith which I will alway bear to the Apostolick See, and to execute all that I have said against these impious Wretches.* He adds farther, *That the Legat excused himself from receiving the Ring, pretending that he had kept himself from taking any thing from the hands of any Prince to whom he had been sent: and besides, that he took the Word of so Great a King to be the surest Pledg and Security: But that the Ring was sent to* Rome *by the King unto Cardinal* Alexandrino

lexandrino (*though it came not till after the death of his Uncle Pope* Pius) *in a Casket, on which were engraved these words*, Non minus hæc ſolida eſt pietas: Nec pietas poſſit mea ſanguine ſolvi.

So that if we will believe either the Pope who directed, or King of *France* who executed this Tragedy, 'twas Piety and Religion which was the Motive to it.

As to the eſpouſal and owning of this bloody Fact after its execution, when there came an account of it to the next Pope *Gregory* XIII. I may not hope to expreſs the Joy it brought unto his Holineſs, ſince the Hiſtorian tells us that it ſurpaſſes the comprehenſion of Speech, and as he terms it, it was *indicible*. It created a Jubilee in its liberal importance; and whereas the Tongue was unable to ſpeak out the full Reſentment, Geſture and Action were called in to uſe their Rhetorick; and not only all the pompous Solemnities of a Proceſſion and Triumph, of which the Head of the Noble *Coligni*, ſent as a Token from *France* to his Holineſs, was a mean and inconſiderable circumſtance: but Almighty God was put into the Pageantry, and a ſolemn Thankſgiving at the Church of St. *Lewis*, was an inſtance of the grateful piety of the Pope and Cardinals on this occaſion. Mezeray, An. 1572. Thuan Hiſt. l. 53.

Let me make this matter plainer, if it may be, by an Inſtance taken from our own Hiſtories, which *ad hominem* will I aſſure my ſelf be concluſive beyond controul. It is the caſe of *Thomas Becket*, wherein K. *Henry* the ſecond being no farther concerned, than that after intolerable affronts and perpetual vexations given him by that inſolent Prelate, he was in paſſion, and asked if he ſhould never be rid of ſo inveterate an enemy, though (as *Baronius* relates it) the *irregular deed that followed was neither acted by his will or conſent, nor done by any contrivance of his*; yet becauſe the Murder of that Prelate was conſequent to his impatient words; the poor King was by the Judgment of the Church declared guilty of the whole Fact, and by the ſentence of the Popes Legates, (beſides the ſacrificing ſeveral Rights of the Crown, and payment of large ſums of money,) made to walk bare-foot ſeveral miles to the Cathedral at *Canterbury*; where attending a whole day and night without ſleep or food, he received from the Monks his Sub- *Stow. Speed* Chron. in *Hen.* 2. *Baron.* in *An.* 1169.

jects, on his naked back, above fourſcore laſhes. And if a King was thus far Criminal for occaſioning, though beſide his intendment, the death of one of his rebellious Subjects; what ſhall we ſay of that Univerſal Paſtor, who directly adviſed and commanded the ſlaughter and deſtruction of ſo many thouſands of all Degrees, Ages and Sexes, whereof a great part were certainly more innocent than that unhappy man, whoſe blood was ſeemed ſo ſacred, could be thought to be?

Having given this account of the Maſſacre in *France*, let me ſee next whether my Author be in the right in his account of the Rebellion in *Ireland*. Where not to rip up that old ſore, and ſhew how the *Romiſh* Factors fomented and blowed up thoſe unhappy flames; and the Pope having abſolved by his Bulls his Majeſties Subjects from their Allegiance, took upon himſelf to be their Prince and General in the perſon of his *Nuncio*, exerciſing all Regal Powers, and that not only upon the poor Proteſtants, but even the Papiſts alſo, who were guilty of that mortal ſin, the deſigning to deſert Rebellion, and returning to his Majeſties Obedience: This I paſs over, being the matter of a juſt Hiſtory; and ſhall produce only two Teſtimonies in evidence to my preſent Concluſion, and both of them of ſo early a date, as not to admit that common excuſe, which the *Iriſh* are always ready to offer, that they did not rebel againſt the King, but fought againſt his Enemies and Regicides.

The firſt of theſe ſhall be the Brief of Pope *Urban* to *Oneal*, bearing date *Octob.* 8. that is our *Sept.* 28. 1642. which was before the firſt battel between the King and his Rebels in *England* at *Edge-Hill*. The Brief runs thus.

To his beloved Son Eugenius Oneal. *You are accuſtomed to omit no occaſion to teſtifie your ſingular zeal and endeavour which you derive from your Anceſtors of defending the Church. And of this you have given a recent teſtimony by deſigning to go into* Ireland, *to take care of the concerns of the Catholicks. Wherefore your Letters came very welcom to me, whereby you ſignifie your intended Voyage; and taking your Auſpice from the Divine Aſſiſtance, have not leſs humbly than religiouſly deſired of Us our Apoſtolical Benediction. We highly commend your conſtancy againſt the Hereticks, and ſincere Faith; expecting from you in this*

this opportunity, the proofs of your Valour, which have formerly given you renown, and will be exemplary to others. We hope the most High will be at hand to assert your Cause, and will make known his saving health among all Nations. In the mean time, that you may proceed with greater assurance; praying incessantly to the divine Clemency, that he would frustrate the endeavours of your Enemies, we give to you and those others who promote the affairs of the Catholicks in the aforesaid Kingdom, our Benediction; And to all and each of them, if they being penitent are confest, and duly refresht with the holy Communion if it may be had, plenary Remission and pardon of their sins, and also at the point of Death plenary Indulgence. Dated at *Rome* under the Seal of the *Fisher* the 8. day of *Octob. A.* 1642. and of our *Papacy* 20.

My next proof shall be from a zealous Votary of the Church of *Rome*, Father *O-mahon*, in his Apology for the Right of the Kingdom of *Ireland*, in behalf of the Catholicks against the *English* Hereticks; and his Exhortation; where after other laudable Documents he thus bespeaks them.

Disputatio Apologetica de jure regni Hibernia pro Catholicis Hibernis adversus hæreticos Anglos, Autore C. M. Hiberno Artium & S. Th. magistro, &c. num. 21.

My Country-men of Ireland, *Go on and prosper, fulfil the work which you have begun for your Defence and Liberty. Destroy the Hereticks your Enemies, and all their Abettors. You have already killed an hundred and fifty thousand of them in these four last years, I mean from* 1641. *to this present* 1645. *wherein I write; the which your Enemies in their Writings roar out and confess, and you acknowledg; and I believe, that more of the Hereticks have been killed, and would to God that all had been so. It remains that you destroy those that yet survive, or at least drive them out of* Ireland, *that they may no more infect our Catholick Country with their Heresies and Errours.*

I shall trouble the Reader no farther on this Head, but desire him to take his choice whether he will believe my Author, who says the Rebellion of *Ireland* was not for Religion; or his Holiness (whom in this case we may allow to be infallible) who says it was. Or if we will avoid so odious a comparison, whether we will think our Author speaks truth, or Father *Mahon*, who was not a stranger to the action he talks of, and would be thought to know what belongs to War and Religion, as well as any of his Neighbours. Though, by the way, he also confutes that representation which our Author makes

makes of the ſmall numbers of Proteſtants murdered by the Rebels; for our Author ſeems to ſuggeſt, *That indeed this thing which we talk of as a Maſſacre and a War, was only a Scuffle at a* Wake, *where a few broken ſhins or heads determined the quarrel; and after the application of a plaiſter of* Diapalma, *all was preſently made well again.* But there is nothing ſo manifeſt, that ſome *Romaniſts* have not the confidence to deny. And truly, they who teach their Votaries in the immediate concerns of their immortal Souls, to renounce all their ſenſes and reaſon to boot, need not deſpair of obtruding any thing upon the credulous world.

P. 19.

I know it may be pretended that what is ſaid by Father *O-Mahon* was written in the heat of a Civil War; and that now the Catholicks of *Ireland* are in a calmer mood, and his Majeſties moſt loyal and obedient Subjects. How far they are ſo, may be eſtimated (as from other Inſtances ſo in particular) from the addreſs made in their name to Pope *Clement* the IX. in the year 1667. Which begins with a charge againſt his ſacred Majeſty, *that contrary to publick Faith and Conceſſions granted to the* Iriſh *by his Lieutenant, the Duke of* Ormond, *in the Treaty of* Kilkeny, 17 Jan. 1648. *ſoon after his firſt reſtitution, he paſt a cruel Edict, whereby 22 of the 32 Counties of* Ireland, *which were given away by* Cromwell *to his fellow Traitors and Servants, were confirmed to them, excluding for ever the* Iriſh; *and beſides this, that his Majeſty had given by the ſame Injuſtice the principal Cities and Towns with the remaining Counties of* Ireland *to his Favourites and Courtiers, particularly the Duke of* York, *Earl of* Falmouth *and* Arlington.

Vera deſcriptio moderni ſtatus Catholicorum in regno Hiberniæ & preces eorum ad ſanctiſſimum Dominum Clementem Papam nonum. Colon Agrippinæ. p. 3.

After this the ſaid Paper goes on to celebrate the *Iriſh* Rebellion, as being from its very beginning *moſt juſt, and by all divine and humane Law lawful; the* Iriſh *being compelled to take up arms for the defence of their Religion and Lives; their attempt being neceſſary, truly Catholick, and juſtified not only by the Laws of God and men, but the Judgment of the Chriſtian World, and the Benediction of two Popes; a War fitter to be compared to that of the ancient* Maccabees, *than to be branded with the odious name of Rebellion*, &c.

P. 8.

Farther, having reproach'd the Kings of *England* as Anti-Popes, the ſaid Paper proceeds to declare *that the See of* Rome

P. 12.

had

had anciently the Soveraign Power in Ireland, *and that all the right which the Kings of* England *can pretend, is derived from thence; as appears from publick Records, and the* Peter-*penee paid in the Catholick times in* England; *and that the* Engliſh *can alledg no other title than the Grant of Pope* Adrian *the* IV. *to* Hen. II. *who is averred to have given to the ſaid King the Lordſhip of* Ireland *in fee, and upon certain conditions, whereof the firſt was the preſervation of the Catholick Faith, the planting of Vertue*, &c. which conditions not being performed, 'tis obvious to conclude, that the right returns entirely to his Holineſs.

In the concluſion, this dutiful addreſs having traduced the *Oaths of Allegiance and Supremacy, and that other* of later date *imputed to Father* Walſh *and* Carron, as its contrivers; and deſired that *his Holineſs, according to the example of* Paul *the* V. *who by two Bulls, one in the year* 1606, *and the other in the year* 1607. *dehorted all Catholicks from the taking the Oath of Allegiance in the time of King* James, *would alſo ſignifie now his will herein.* At laſt the ſuit is more ſolemnly directed to his Holineſs, by telling him, *that the* Iriſh *look upon him as their Polar Star, their Sun, and their Phyſician*; and by an alluſion bordering upon blaſphemy, having made the Popiſh Iriſh Church *the Vineyard of the Lord of Hoſts, and his elect Plant*, the Petition calls out to this *holy Father* (the Vicar, it ſhould ſeem, of the heavenly one, even in reſpect of Prayers to be made unto him) *to look down, behold, and viſit this Vine*, &c. P. 16. P. 10, 11, &c. *Iſ.* v. 7. *Pſalm* 80. 14.

It may here be expected, that from the before-going premiſſes, I ſhould now draw out Concluſions, and thoſe ſeverely preſſing on that whole ſort of men, who under divers notions and pretences call themſelves *Roman Catholicks*; that I ſhould exhort our Patriots to oppoſe ſanguinary Laws againſt inhumane bloody practices, and pecuniary, or other ſtrict reſtraints againſt licentious Principles. To put it out of their power to hurt the publick, whoſe very Religion makes it impoſſible for them to give any competent ſecurity that they will not deſtroy it. And in a word, to avert thoſe miſchiefs by precaution; which if allowed to gather ſtrength, will be ſo fatally deſtructive, as not to be repaired by after puniſhments. But this is not my aim, who preſs the diſcoveries

veries which I have made, no farther than to arm those who are so fortunate to have been educated in a faith of peaceful Duty and Obedience, not to be tempted by false pretences to desert it; and to perswade all those who have been so unhappy to be entangled in that endless maze of Error, the *Roman* Church, to quit both it and those pernicious guilts, which I have shewed to be its necessary and individual adherents.

I contend not against Names and Notions, but Vice and Mischief; nor am I angry with men, but with that which destroys Human Society. I would not make any Faction look worse than it is. But I can never hold that for Religion which teaches men to violate their Faith, to worship Wood and Stone, to make, and then devour their God, to blow up Senates, to massacre Nations, and kill Kings.

FINIS.